

Planetary Loves: Postcoloniality, Gender, and Theology

Extended Deadline: Please Submit by June 21, 2007

Graduate Student Call for Papers

Seventh Drew Transdisciplinary Theological Colloquium

Thursday, November 1st – Sunday, November, 4th, 2007

The Theological School of Drew University,

Graduate Student Session – Sunday, November 4th, 2007

This student session will feature topics related to the main meeting (see description below) and consist of 20-minute presentations followed by a brief formal response and open discussion. We invite you to submit abstracts that reflect upon transdisciplinary, feminist and comparative theological engagements of the postcolonial possibility. They may but do not have to engage the work of Gayatri Spivak, who will be with us on Friday afternoon. Other invited participants include Kwok Pui Lan, Namsoon Kang, John Thatamanil, Laura Donaldson, Mark L Taylor, Mayra Rivera, and Anne Joh (the list is extensive and is on our [website](#)). Graduate students whose papers are selected for the Sunday conference will be expected to attend the full conference, beginning Thursday evening.

The abstract should be 400-500 words. We recommend you include your anticipation of the argument and structure of the paper, its main interlocutors and your theological contribution to the conversation. Abstracts are to be sent electronically to Elaine Padilla at epadilla@drew.edu (no later than June 10th, 2007). More information is available at our [website](#). If you have any questions, you may contact [Elaine Padilla](#), [Catherine Keller](#) or [Stephen Moore](#).

Colloquium Topic

Confessing her dream of “animist liberation theologies to girdle the perhaps impossible vision of an ecologically just world,” Gayatri Chakravorty Spivak has hinted in her Critique of Postcolonial Reason at the necessity of a mobilizing discourse that would resemble liberation theology, but would not overpower the subaltern with the coercive and homogenizing force of the “great world religions.” Given the colonizing legacy of most of these religions, not to mention their common patriarchy, what kind of post-colonial theologies might be possible? Given the specific imperial attachments of Christianity, and the residual patterns of dominance that dog the future of its past, what forms of transdisciplinary, feminist and comparative theological engagements of the postcolonial possibility might support the vision? For those of us situated within church-related institutions, committed to the mobilization of a dissipating Christian mainstream, but also for those of us critically engaged with the Christian tradition from other institutional locations, postcolonial theory has begun to offer valuable clues. Indeed it has opened passages beyond the discouraged theological rhetoric of the liberation, feminist and ecological movements. What affirmations, negations and metamorphoses of our own spiritual traditions may be stimulated, within and beyond the boundaries of “religion,” by a deepened conversation with postcolonial theorists, transnational feminists and theorists of race and culture such as Spivak? And in particular, from Spivak, might we learn “an invagination by the local as it confronts the global”? “This learning,” we might read her to suggest, “can only be attempted through the supplementation of collective effort by love.”